

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day"
(Ex. 14: 13).

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MOTHER.

IN the words of Poe,

"I feel that in the Heavens above,
The angels, whispering to one another,
Can find, among their burning words of love,
None so devotional as that of mother;"

we find a thought expressed which is at once grand and sublime; a thought which will make the heart of every son beat faster, and feel a yearning to be again with his mother and enjoy her love and association. At least, so it is with me, and, I am sure, with all who have a true mother. When I read of a mother's devotion to her child, and notice how a mother, regardless of her own safety, shields her little ones from approaching danger, or, when any incident tending to bring the picture of mother to mind happens, my thoughts invariably flash back to Utah, where, in the "valleys of the mountains," my childhood was spent under the guiding care of a beautiful "Mormon" mother.

Mother! A single word, and yet conveying more meaning, flashing upon the memory more tender thoughts and reflections of childhood (the time when character and manhood are in the moulding) than almost any other word, or group of words, that could be brought together. Just think for a moment of what mother has done; what part she has played in the moulding of character and, consequently, in shaping the course to be pursued in future life; think of her gentle persuasion, her tender care, and what all this has meant; and then think of one word in the whole English language that can equal the word Mother!

Mother's noble character has made all other women seem vener-

able in our eyes; mother has taught us to love nature, and to know that there is nothing arrayed so finely as the flowers of the field, the bees and butterflies and birds; mother has been our wisest counselor, and has always listened attentively to our childish confessions, and given counsel in our childhood's perplexities. Mother has, unknown to us, striven tenderly to change stubbornness into firmness, self-complacency into self-reliance, impudence into frankness, giddiness into cheerfulness, undue sensitiveness into tenderness for others, weakness into gentleness, taciturnity into thoughtful silence, self-righteousness into self-sacrifice. Mother has let us grow naturally, directing growth only along the proper channels, and she has taught us that there is nothing so obnoxious as a lie and nothing so contemptible as disobedience. And, greatest of all, mother has first developed our faith in a divine Creator and taught us to reverence God. She has impressed upon us that obedience to the laws and commandments of God is our main purpose in life, and that, consequently, our religion is the first and foremost thing in our possession.

A mother's love is always a sacred instinct, but to me it has been more than merely that. Through being fortunate enough to have a mother with a strong body and a well-disciplined character, it has been also a strength and a blessing. And this strong body and well-disciplined character have caused the family relation to be pure, tender, and true. This has made the home free and happy and full of healthful play—a home where there was no restraint to gleeful laughter; this has done away with the indulgence in moods—the vision of things through clear sunshine one day and through dense fog the next; this has made us sure mother would be reasonable, and has given us faith that our work would not be tossed away with scorn, and has made us certain of justice—impartial praise or blame.

Throughout childhood the closest and most trusted companion has been mother. Upon the first approach of danger it has been the unfaltering faith in mother which has sent the tiny feet scurrying to her and safety. A finger is cut. Off to mother for first aid to the injured, is invariably the course of procedure. Hungry little mouths search out mother, knowing that it is she who will attend to their childish desires with a kind word and a smile. And so it is throughout all childhood days; the first thoughts are always for mother. Mother can do anything and everything, is the faith of the child. In latter years (for a child does not fully appreciate, or know the value of, mother during its early days) comes the conviction that mother has been, and is, an extraordinary boon and blessing, and that, despite all we can do, we shall be her debtor through life. A mother's good sense, tenderness, industry, and vigilance may enable her to overcome every obstacle placed along the line of the advancement of her children; and yet, what does mother require for all this? How can we ever

recompense her for all she has done for us? Here it is. The greatest, or richest, reward she asks for, or wants, for her trials and solitude, is the happiness which will be hers by seeing her children come forward, with a fair promise, into life, so ordering and so living their lives that they will be able to fill the places allotted to them, in a manner honorable equally to themselves and to the parents, who have been the main guides to their principle, conduct, and habit. What mother asks is within the reach of all. It requires effort on our part, and much of it, but it is something which we can all obtain by conscientious endeavor.

The fireside was always made a place of enjoyment. Evidences of mother's magnanimous care and thoughtfulness were invariably there. The last tiny touch, such as a mother alone can give, never failed to be inviting, and, hence, instead of hunting the pool-hall or other similar places of amusement, we were always more than happy to get a book, a dish of fruit, nuts, or pop-corn, and draw our chairs to the fireside and spend the evening with the family and, occasionally, with friends. Tiring of this, we could turn the evening into one of music and readings, with prizes for the best performers—and, of course, the "booby-prize" for the poorest. Such were the evenings of childhood. The lure of the streets and the call of the pool-halls were lost in the joys and pleasures of home. It was around the fireside that we came to know mother was the equal of father; that woman is the companion of man, possessing the rights of man and, in addition, the right of being protected. It was here we had it firmly impressed upon our minds that the unit of the good government is the good family; that all worthy communities are made up of good families, and that none in all the world is better able than mother to make and preserve the good family.

"Mormonism" may be ridiculed and derided; its adherents may be persecuted and reviled; but still you could go to the north, east, south, or west; you could scour the islands of the sea, you could search throughout the homes of the haughty and rich, you could hunt from one end of the nobility to the other, you could explore the remotest corners of the earth—and you would never find a woman more fitted in all respects to fill the mission of a mother than a plain and simple "Mormon" mother.

Edinburgh.

J. KENNETH CANNON.

THE *Daily Sketch* of the 29th of September, last, publishes a good likeness of Major Brown, "a Mormon elder," the *Sketch* says, who, "besides raising a 'Mormon' squadron, is serving with the Canadian contingent." The Latter-day Saints both in the British Isles and the colonies have furnished their full share of volunteers for the defense of their King and Country, and not a few of them have given their lives in the service.

CORNERSTONE OF THE CARDSTON TEMPLE.

AN event of more than ordinary importance and interest occurred on the 19th of September, this year, when the cornerstone of the temple that is being erected at Cardston, Alberta, Canada, was laid, with appropriate and impressive ceremonies. About two thousand persons were present. Elder David O. McKay, of the Council of Twelve, officiated as the representative of the First Presidency.

Among those present were some prominent government officials, including the Hon. W. P. Buchanan, member of the provincial parliament. The stake presidency, high council, and bishoprics from the Taylor and Alberta stakes, attended. A special train from Raymond brought about two hundred and fifty visitors from the Taylor stake. The Church and government officials were assembled on the platform surrounding the cornerstone, and above them floated the Union Jack, under whose liberal folds the Cardston temple—the first to be reared outside the United States—is to stand.

It is customary to place in the cornerstone of public buildings a number of articles that may be of historical interest to future generations, and this custom was followed. President Edward J. Wood, of the Alberta stake, after the opening exercises and a brief address by President Heber C. Allen, of the Alberta stake, enumerated the articles that had been placed in the hermetically sealed metal box which was to be deposited under the stone, as follows:

Photograph of the Prophet Joseph Smith, with a lock of his hair given by Sarah Ann Woolsey.

Photograph of the First Presidency of the Church.

Photographs of Taylor and Alberta stake presidencies, stake patriarchs, prayer circles from Cardston, Mt. View, Leavitt and Hill Spring, temple committee, bishops of the Alberta stake, Alberta stake chorister and organist, returned missionary league presidency, auxiliary boards of the Relief Society, Y. M. and Y. M. L. I. A. Primary and Religion class, with brief sketches of their respective histories.

Photographs of President Joseph F. Smith and wife Mary and two sons and daughters; Elder George A. Smith of the Council of the Twelve, Presiding Bishop C. W. Nibley and wife Ellen, taken at the dedication of the temple site, Cardston, August 18, 1913.

Photographs of Major H. B. Brown, Captain W. G. Ainscough, and Lieutenants B. H. May, C. G. Brown, H. S. Taylor and Page, with Colonel Crookshanks, officer commanding military district No. 13.

Photographs of Stanley C. Phipps, President C. O. Card and wife, "Aunt Zina" Card, with history of Cardston, and also a little book, "Picturesque Cardston," together with standard works

of the Church, Compendium, "House of the Lord," "Articles of Faith," and "Latter-day Saints Hymn Book," latest edition.

The *Cardston Record*, the first paper printed in Cardston, issued August 6th, 1898, given by Elder and Mrs. C. E. Snow, the *Cardston Globe*, including a "write up" of the Cardston Temple, August 9th, 1915; various Canadian coins and a chain, made and presented by N. C. McGregor, Lorseu, Tennessee.

The box was deposited by the two presidents of stakes, and as the massive derrick was being lowered to raise the granite block that would cover the box and its contents for ages to come, the entire assembly, with white handkerchiefs waving, followed President E. J. Wood in acclamations of praise and blessings as follows:

"God bless the Temple!

God bless the Church!

God bless the Priesthood!

God bless all people!

God bless Canada!

God bless the British Empire!"

And all joined in the national anthem, "God save the King."

The huge block was suspended in air for just a minute and then, under the immediate supervision of Bishop John Anderson, master mason, Elder David O. McKay, with a silver trowel, made expressly for the purpose, leveled the mortar and declared the cornerstone of the seventh temple to be built in this dispensation by the Church of Jesus Christ of Latter-day Saints, and the first beyond the boundaries of the United States, duly laid in honor of God, our eternal Father.

"And may it remain in proper place," he said, "until the entire edifice is completed and all the divine purposes for which the Temple is erected are consummated." Taking his place on the stone, he then offered the dedicatory prayer.

As soon as the audience had repeated the "Amen," three little girls stepped from the crowd on the platform, and one handing the Stars and Stripes to Elder McKay, said, "Here are greetings and good will from Canada to the United States," the second presenting the Canadian flag, said, "Here is the appreciation of the Dominion for the Temple of our God," and the third presenting the Union Jack, said, "And here are best wishes from the mother country." Elder McKay, holding the three flags aloft, with the Union Jack raised between the other two, repeated, amid applause of the people, "And a little child shall lead them."

After singing by the choir, "We want to see the temple," and, "We thank Thee, O God, for a Prophet," the benediction was pronounced by Patriarch John L. Gebb, of the Taylor stake.

According to the *Deseret News*, from which this account is taken, the temple proper is one hundred and twelve feet square, but including the retaining wall, is one hundred and sixty-three feet square. Its height is ninety-two feet. Seventy-two cars of cement

and five thousand yards of gravel have already been used in the foundation. One hundred and eight car loads of granite have already been laid. The granite is shipped from British Columbia, and furnished by the Kootna Granite and Monumental company.

The Hon. Mr. Buchanan stated in his address at the services in the afternoon following the morning ceremony, that "when completed, this temple will be the most beautiful house erected for the worship of God in the western country."

As stated, the Cardston temple is the first to be reared outside the United States in this dispensation, but others will follow in the due time of the Lord. The Prophet Joseph Smith is said to have predicted that a time will come when temples will adorn many of the places in the world from which the Latter-day Saints are gathered, and this is reasonable. During the Millennial reign of our Lord, there will, undoubtedly, be many religious centers, besides those in Palestine and the land of Zion, from which, as the chief, the word of the Lord and the law shall go forth. That prediction is beginning to be fulfilled.

Cardston is to be congratulated, and so is every place that will be honored with a temple of our Lord. Those beautiful structures mean a great deal, from a temporal point of view, to the communities in which they are located. They are an attraction to visitors, and that is always a benefit to business. But they mean a great deal more, from a moral and spiritual point of view. The moral atmosphere that surrounds the temples of our Lord, and emanates from them, is felt in spite of all the efforts of the adversary. Jerusalem and the entire Jewish nation rose and fell with their temple, and when that was destroyed they were scattered. That is a true indication of the value of a temple to a nation. God prospered Obed-Edom and all his household for the sake of the Ark of the Covenant (II. Sam. 6: 11), and in the same way His blessings will rest upon His children who are privileged to dwell near His sanctuary, if they will receive those blessings.

J. M. S.

THE VALUE OF THE "MORMON" RELIGION.

In my endeavors to put the gospel of Christ before the people of this land since the war broke out, I have been laughed at many times for trying to preach religion, and have been asked this question times without number, "What good is religion? We have had religion preached to us for the last eighteen hundred years, and the world is worse off to-day than it ever was."

The following is the history, in brief, of the lives of two young men, which will show the value of religion, as taught by Christ, and as taught by the "Mormons."

I once knew two brothers who had practically the same school education. They were raised in the same environment of

"Mormon" parents, and had the same opportunity to advance in spiritual knowledge as well as temporal; in fact, they were treated alike in all things.

A few years passed by, and one received a call to fill a mission, which he gladly accepted, and shortly after left his home and loved ones and traveled for twenty-seven months as a humble servant of the Lord, without purse or scrip, as near as the law would permit, enduring persecution and cutting insults. In time he received an honorable release and returned home, an honor to his parents. Shortly after, in company with a girl as pure as gold, who had waited faithfully for him while he was away, he went to the House of the Lord, where they were sealed to one another, as man and wife, for time and eternity. At the time of his marriage he was earning about nine pounds a month. Some few years have passed, and he is now making three times that amount. He has remained true to the faith. He is the superintendent of one of the largest and best Sunday schools in the Church. He is respected by his colleagues, as well as by his neighbors. He owns his own home. The Lord has blessed him with three children, who love, honor and respect their parents. He has all that man could wish for to make one happy, and owes his success in life to the mission he filled.

Now, what became of the other brother who had the same chance to make a man of himself, but failed? He did not fill a mission, but stayed at home, where he formed many habits which were unmanly and detrimental to him. It was not long until it was made known that he was keeping company with the vicious of the opposite sex, which is the shortest road to destruction. His mother and father counseled and implored him to forsake the evil habits he had formed, and the company he had chosen, but to no avail. In time he, like his brother, ventured out upon the sea of matrimony. But, unlike the girl who married the missionary, he chose one just the opposite, whose habits and the company she kept were of the lowest type. Thank God, no children were born to this unhappy couple. Before long they separated. He has had several good positions, but was unable to hold them, and is now working in a livery stable for a paltry sum. He has become a slave to cigarettes and intoxicating drinks; while she is no better off, as she has drifted from bad to worse, until she has taken up her station in life as a woman of the underworld.

If religion will make such a difference in the lives of individuals, and that for their betterment, I am sure that it will have the same effect upon the nations of the earth, if they will but live it.

Bradford.

RALPH BISHOP.

"SPEECH is to thought what gold is to the diamond. It is needed as a setting, but only a little is required."—VOLTAIRE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 21, 1915.

EDITORIAL.

VETERAN CHURCH MEMBERS.

IN the London conference there are some venerable veterans among the Church members, who have borne a faithful testimony to the truth for more than half a century, and who are still enjoying the same spirit that filled their hearts in their early days, when they accepted the gospel. One of these pioneers is Brother Samuel Bantock, 25 Gough Street, Poplar, London, E. He writes to the *Star*, under date of September 24th, this year:

"I have had the honor of meeting many of the apostles of the Church, and hundreds of traveling elders, and can bear my testimony to their honorable character. My testimony is that the Church of Jesus Christ of Latter-day Saints possesses all the gifts and blessings of the ancient church, and that I have seen them made manifest, except the raising of the dead. I have been connected with the Church all my life, and hope to remain so.

"I had a severe accident on the 11th of September, this year, but am now restored to health. After being attended to by the doctor, I at once sent for the elders, who promised me a speedy recovery. According to my faith, they said, so it should be. I rejoice to say that I have recovered, so far, to the astonishment of my friends. I live in hopes of having part in the first resurrection, to meet those loved ones who have gone before.

"To my many friends who have had the privilege of going to Zion, I send my kindest greetings, and hope to meet them again in the mansions of our Father in heaven.

SAMUEL BANTOCK."

Brother Bantock is the oldest living son of Brother Richard Samuel Bantock, who became a member of the Church in the year 1852. He was born on the 8th of October, 1849, at Hadleigh, Suffolk, and was baptized by his father near the town of Colchester, in May, 1858, and was a member of the Boxford branch of the old Essex conference until the year 1870, when he came to London and joined the Stafford branch. In the year 1874 he joined the Wandsworth branch, and about 1876 he was called to preside over the Lambert branch. After about two and a half years he became president of the North London branch, at 42 Penton Street, Pentonville, which position he held for about three years. During that time Elder Orson Pratt was in London, engaged in stereotyping the Book of Mormon as now printed, and he regularly

attended the North London branch. Brother Bantock says he has had the pleasure of listening to his addresses many a time and hearing him prophesying many things which he has lived to see come to pass.

Another of the veterans in the Church is Brother William Coughlan, who has had a wonderful career. He was born in 1831, and served his country in the Crimean war, after having accepted the gospel on the Island of Malta, where Paul was ship-wrecked on his way to Rome. Brother Coughlan has had many wonderful experiences. His testimony, he says, is as firm as ever.

J. M. S.

RESTRICTION RESTRICTS; THE GOSPEL SAVES.

It has been proved, time and again, that the public-house is the great source and promoter of drunkenness, and that that degrading and, from every point of view, dangerous vice must be combatted by closing the places from which intoxicants are dispensed. Government officials throughout the world know that the public-house and crime are inseparable allies; and in times of great excitement, or danger, they always close the liquor shops, as a most effective means of precaution against popular excesses. A notable illustration of this will be remembered from the time of the earthquake and fire by which the greater part of San Francisco was destroyed a few years ago. One of the first orders for public safety issued after the catastrophe, by the municipal authorities, was that prohibiting the sale of intoxicants.

Statistics gathered from Liverpool, covering the last half of the month of August, furnish another illustration of the menace of the public-house to the morals of a community. Here, by order of the Central Control Board, the sale of intoxicants has been restricted to certain hours, and even this conservative measure has had a striking effect in the immediate reduction of the usual number of arrests for drunkenness. The statistics show 217 arrests for the week before the restrictive order became effective. The following week there were only 118, and the last week of August, 113 arrests. This is a reduction of almost fifty per cent. The table, as published, is as follows:

					Week ending			
					Aug. 16.	Aug. 23.	Aug. 30.	
Tuesday	...	...	...	...	29	9	23	
Wednesday	...	...	...	...	27	15	25	
Thursday	...	...	...	...	25	11	12	
Friday	...	...	...	...	19	12	9	
Saturday	...	...	...	...	29	20	13	
Monday	...	...	...	...	88	51	31	
					217	118	113	

The apologists for the whiskey interests tell us that "prohibition

does not prohibit;" but the facts speak for themselves. Restriction certainly restricts.

When health authorities engage in a fight upon the bubonic plague, typhoid fever, or any other epidemic, they clean up all the filthy places where the microbes, or the microbe-carriers breed, even if it becomes necessary to set fire to old shacks which cannot be disinfected. They know that the war upon disease is certain to end in defeat unless the breeding centers can be destroyed. The same is true of the war upon drunkenness and the kindred vices. The public-houses are largely responsible for them. They are breeding-places. If there were no such places there would be fewer drunkards, less poverty and destitution, fewer unhappy homes, with broken hearts, tears, and suffering. Every public-house should, therefore, be closed as the most important measure for the promotion of the moral advancement and the general happiness of the people.

We realize, however, the futility of reaching the desired end by prohibitive measures only. It is claimed that in some of the American states where prohibition now is the rule, the drug habit is spreading with alarming rapidity. And from Russia comes the report that many of the peasants are consuming denatured alcohol, and even varnish, and also a drink made of wild hops, yeast, and snuff. If this is true, it proves that the battle is only half won by the adoption of prohibitive measures. In order to gain full victory, men's hearts must be reached by the gospel of Jesus Christ, which alone is a "power of salvation"—a regenerating force, by which man's nature is changed, so that he can begin a new life, with new desires, new aspirations, new sympathies and antipathies.

Reformers have very properly suggested that those who urge the closing of the public-house and the adoption of general prohibition, should furnish the people with something better than the drinking shop, and a substitute for the intoxicants. And this has been tried. There are reading rooms, gymnasiums, "institutional churches," etc., and they have all done some good service. But the end in view has not been gained, for the obvious reason that those who seek diversion in drink and revelry will not, without a radical change of heart, accept books and magazines, athletic pastimes and semi-religious exercises as a substitute. They are not anxious to improve their minds, or to take care of their bodies, and, still less, of their souls. They might find pleasure in a poor novel and the sporting page of a "yellow" Sunday paper; in a prize fight, or an anarchist harangue, but certainly not in anything with a tendency to purify and strengthen the character. There is in New York a church with a fine parish house, perhaps the finest in existence. It is as finely appointed as any club, and has reading rooms, libraries, gymnasiums, and all sorts of classes and lectures for both young men and women. It is in the midst of a boarding

housè region where probably thirty thousand young men and women of the working class live. Near the parish house is a great, gorgeous restaurant. A little handful of people seeks the parish house while the restaurant is crowded, because the average young man and woman of the great city is not interested in improving the mind. They are interested in having a "good time." The restaurant has music from a big orchestra every night. There is dancing going on all the evening, interspersed with songs and acting. And it is the sale of liquor which keeps it going.

An acceptable substitute must be found for such places; but it is only through the refining, ennobling, regenerating power of the gospel that men and women can be so changed in their hearts and minds that they will prefer to serve God, rather than to gratify selfish, carnal instincts.

J. M. S.

TRANSFERRED TO A HIGHER SPHERE.

AGAIN the *Star* has to make the sad announcement of the departure from this sphere of action of a true and faithful laborer in the British mission. Elder John A. Maynes, president of the London conference, was suddenly called by the silent messenger, on Thursday, the 14th of this month, while on a visit in the city of Hull, his birthplace.

To human understanding, the dealings of God with His children are not always clear; they are shrouded in mystery. We cannot at all times comprehend the reason why He calls His servants home in the midst of their activity and usefulness, or takes them away unexpectedly from their loved ones, while He permits others, seemingly of but little use to themselves or their fellowmen, to linger on, perhaps notwithstanding their prayers for the final release. But one thing is certain, the Father knows what is best for His children, and His plans and purposes will become clear some day. In that assurance faith finds sweet rest.

President Maynes attended the Nottingham conference on the 3rd of this month. The following day, in company with his wife and daughter, he went to Liverpool, where he and family were the guests of President and Sister Hyrum M. Smith, at the Durham House. On the 9th inst., President and Sister Maynes and their little daughter went to Hull, and attended conference there the following day. He had a great desire to bear his testimony in the city of his birth, and he had an opportunity to do so. During the conference he spoke with great power on the principles of the gospel, and left his testimony with the large audience. Brother Maynes was also anxious to secure some genealogical data while in Hull.

On the evening of the 11th, while attending a social given by the saints, he had a chill, but there seemed to be no alarming symptoms.

The following day, however, a physician was called and pronounced the sickness pleurisy. He also found symptoms of a weak heart. On Wednesday, the 13th, it became clear that Brother Maynes was beyond human skill, and early on Thursday he breathed his last. His mind was clear almost to the moment when his redeemed spirit entered the Valley of the Shadow of Death, in order to pass beyond into eternal light.

John Alexander Maynes was born in Hull, Yorkshire, England, on the 28th of October, 1859. In early childhood he removed to London with his parents, and there he accepted the gospel while yet in his teens. In 1877, at the age of eighteen years, he emigrated to Utah, a sister having preceded him. Later, he was joined by his mother and four brothers. On the 16th of March, 1882, he married Selina Jane Sabine, by whom he had seven children. Five of them are now living. In Salt Lake City he has been a faithful and active member of the Twenty-first Ward, and for many years he was a member of the Tabernacle choir. Brother Maynes arrived in England on the 7th of August, 1913, having been called to perform a mission in his native land. The first four months he labored in Northampton. On January 1st, 1914, he was appointed president of the Birmingham conference, and on the 1st of December, following, he succeeded Elder Stewart Eccles as president of the London conference. In the various positions in the mission field he was an intelligent and successful laborer, whose place it will be difficult to fill.

On such occasions of great and overwhelming sorrow, human language cannot convey, to those who are called upon to mourn, any adequate message of consolation. It is a time when the greatest eloquence of brotherly and sisterly love finds its best expression in silence and a sympathetic tear. And yet, one feels, at the same time, that it is in the hour of dark despair and supreme trial that a word of sympathy is appropriate, if ever. One experiences also an indescribable sense of gratitude when, as in the case of our departed brother, those who are left behind have learnt, through faith in God and obedience to the gospel, not to mourn as those who have no hope, but to look forward to the glorious reunion beyond the reach of death. We know that all is well with Brother Maynes. He was well prepared

"To pass out of the shadow
Into eternal day."

Well may we ask:

"Why do we call it dying,
This sweet going away?"

And well may we remember the words of the Apostle:

"We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump

of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I. Thess. 4: 15-17).

J. M. S.

MINUTES OF THE HULL CONFERENCE.

THE Hull semi-annual conference was held in Foresters' Hall, Charlotte Street, Hull, Sunday, October 10th, 1915. There were in attendance: Elder J. M. Sjodahl of the Liverpool office; President John A. Maynes of the London conference, with his wife and daughter Dorothy, and President Virgil C. Hall and eight traveling elders of the Hull conference.

The morning session was given over to the Sunday schools of the various branches. It commenced at 10:30 by singing, "Nay, speak no ill." Prayer was offered by Elder Thomas E. Vance. Singing, "Thanks for the Sabbath school." The sacrament was administered by Elders Thomas M. Argyle and Lorin Passey. The sacrament gem was given by the Hull Primary Class.

President Virgil C. Hall made a few remarks of welcome.

The following program was then rendered: Recitation, Lilly Bushell; I. Cor. 13, Olive Hudson; Sermon on the Mount, Grimsby Primary Class; recitation, Evelyn Hall; vocal duet, Ivy Johnson and Lucy Wharam; recitation, Clifford Preston; Life of John, Herbert Norman; vocal duet, Stanley Johnson and Beatrice Wharam; Acts 9, Ethel Preston; Acts 10, Florrie Gibbins; song, Ivy Skipworth; The Book of Mormon—Its Coming Forth, Gladys Widdowson; Its Purpose, Bessie Todd; The Plates, Ivy Norman.

President John A. Maynes expressed his pleasure at the efforts of the Sunday school. We recognize, he said, the Sunday school as the cradle of the Church. It gives the child a good foundation upon which to build. He commented upon Acts 13, and showed how far the world misunderstood the true meaning of the word "charity," as it was taught by Paul. He also spoke about the sacrament. We should, he said, be in a fit condition when we partake of the Lord's Supper. He urged the saints to send their children to Sunday school, for the time is coming when parents will be held accountable for their stewardship before God.

Singing, "You can make the pathway bright." Prayer by Brother James Widdowson.

The afternoon session convened at 2:30 by singing, "Come, O Thou King of kings." Prayer was offered by Elder Horace O. Hall. Singing, "Daughter of Zion," by the Grimsby choir.

Elder Floyd W. Nielsen presented the names of the general and local authorities of the Church, who were unanimously sustained.

Elder Francis O. Vernon then addressed the assembly. He showed that God had given all mankind their free agency. There

was no compulsion in the kingdom of God. He knew that there was only one way to gain eternal salvation, and that was by accepting and obeying the teachings of Christ.

Elder Myrl Lewis was the next speaker. He said we listen to the "Mormon" elders because we know of the good lives they are living. Although plain in their speech, they speak from the heart. If the professed ministers of Christ were living and preaching the true gospel of Christ, the world would be in a different condition from what it is now. Our Church is not a branch of any sect; it has received authority direct from God Himself.

A vocal duet was rendered by Bessie Todd and Nellie Weltch.

Elder J. M. Sjodahl was the next speaker. He said he had the pleasure of being the bearer of a message of love from President Hyrum M. Smith and Sister Ida B. Smith to the saints and friends in the Hull conference. He then took up the subject of Scripture study and emphasized the necessity, in our age of doubt and trouble, of reading the word of God. The Scriptures tell us about the origin of the world, and our own origin, about the plan of salvation, and the final redemption of the human race from poverty and oppression, from ignorance and superstition, from sin and all its consequences, including sickness and death.

Singing, "Love at home." Benediction by Elder Lorin Passey.

The evening session convened at 6:30. Singing, "Come, listen to a Prophet's voice." Prayer by Elder Thomas M. Argyle. Singing, "O My Father."

Elder W. Clarence Smith first addressed the assembly. He spoke concerning the second coming of Christ, and quoted prophecies pertaining to His coming. Many people, he said, look upon Christ as a great reformer, but not as their Savior. The signs of the times in these days are pointing to His coming. God has established His Church in these days, and the gospel is being preached unto all nations as a witness.

President John A. Maynes was the next speaker. He felt sorry, he said, for the condition the world was in. The reason for this state of things was to be found in the kind of Christianity the world had been taught, not in Christianity itself. True Christianity does not teach men to shed blood, or to oppress one another. Men go to church now because they think it is respectable to do so, giving little heed to what is said. The speaker made a strong plea for the Word of Wisdom. He mentioned the large sums of money that are spent each year for drink. He read the revelation as it is given in the Doctrine and Covenants. The religious leaders of the world, he said, are leading the people in the use of the things that are forbidden. How can they expect the people to refrain from using them? Any good doctor will tell us these things are injurious to the body. He bore his testimony to the manifestations of God in these days.

A piano solo was rendered by Elder Lorin Passey.

Elder J. M. Sjodahl was the last speaker. He read Micah 4: 1-6 and commented on each verse, showing that, according to the prophetic word, the time will come when men will learn the arts of war no more, but there will be universal peace and prosperity. This time, he said, will come when the nations of the world will accept God's form of government and devote their time and energy to production instead of destruction. The mission of the elders to the world, he said, is to proclaim that Jesus Christ is coming soon. At the beginning of Christ's reign all men will not, perhaps, be converted to the gospel of Christ, but the work of teaching and conversion will go on until all mankind will have accepted Christ as their Savior and King.

The meeting closed by singing, "We thank Thee, O God, for a Prophet." Benediction was pronounced by Elder Floyd W. Nielsen.

On Saturday evening, October 9th, 1915, a Priesthood meeting was held. All the elders bore their testimony, and many valuable instructions were given by Elder J. M. Sjodahl and President John A. Maynes.

FLOYD W. NIELSEN, Clerk of Conference.

A SUCCESSFUL PARTY.

A VERY successful social gathering was held at the Durham House, Liverpool, on the 6th of this month, by the Liverpool branch, in honor of President Henry M. O'Gorman, who has been a member of the Church for thirty years, and who is now presiding over the branch. Tastefully decorated tables occupied the center and both ends of the hall, and promptly at 8 p.m. the banquet began with an invocation. After those present had done ample justice to the delicious refreshments, President Hyrum M. Smith, the toastmaster, in a brilliant address, in which wit and humor were skilfully interwoven, presented President O'Gorman, on behalf of the Liverpool branch and friends in Utah, with a beautiful walking-stick. President O'Gorman responded, expressing his sincere appreciation of the love and honor manifested toward him. The program then proceeded until 11 o'clock. The participants, in addition to those mentioned, were Elders J. M. Sjodahl, G. Merlin Southwick, and John E. Cottam, President John A. Maynes, of the London conference, President Clarence J. Woods, of the Liverpool conference, Sister Ida B. Smith, Brothers George Tofte and Joseph F. Smith III., Mr. James Foggo, Sisters Flora Cumming, Winnie Andrew and Ada Cross, Miss Elsie Sloan and Miss Ruby Usher. The occasion was greatly enjoyed by all present.

"YOU can't have an honest horse race until you have an honest human race."—JOSH BILLINGS.

A CONVERSION.

"A LIVERPOOL journalist, recently joined the R.A.M.C., who was formerly a lax Presbyterian, is now a faithful Churchman—at any rate as regards attendance at Sunday morning service. He gives three reasons for his 'conversion'—(1) the Presbyterian church is a long way off, the service lasts an hour and a half (11 to 12-30), and one cannot get back to camp until dinner is over; (2) the Church of England service is held on the parade-ground, begins at 9-30, and never lasts more than three-quarters of an hour; (3) there is no collection at the Church of England service. 'Of course,' he adds, 'it is absolutely essential to one's personal comfort to attend some sort of service, as otherwise one gets pinched for fatigues, and what shall it profit a man if he gets Sunday morning away from church and has to give it up to scavenging?'"—*Liverpool Echo*.

There are many such "conversions," in which there is no more sincerity than in this. To some people religion is but a coat which can be put on and taken off, according to convenience.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Sheffield conference have been changed from 126 Ellesmere Road, to 120 Burngreave Road, Pitsmoor, Sheffield.

Baptisms.—A baptismal service was held on Sunday, October 10th, 1915, at the Turkish Baths, George Street, Hull (Hull conference), when five souls were added to the fold of Christ. Elder Myrl Lewis officiated.

A baptismal service was held on Friday, October 15th, 1915, at South Shields (Newcastle conference), when four souls were added to the fold of Christ, President Marion Knight and Victor E. Israelsen officiating, assisted by Elders Jonathan Hunt and Earl C. Morgan.

A baptismal ordinance was performed in the river Gipping at Ipswich (Norwich conference), September 28th, 1915, when one soul was baptized into the fold of Christ, Elder Vern R. Ekins officiating.

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